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THE CHRISTIAN LIBERTY:

A

DISCOURSE

ON

GALATIANS iii. 24, 25.

The Law was our Schoolmaſter to bring us unto CHRIST, *that we might be juſtified by Faith. But after that Faith is come, we are no longer under a Schoolmaſter.*

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BRISTOL:

Printed by FELIX FARLEY; and ſold at *Smiths Hall* in *Briſtol*, and by J. OSWALD at the *Roſe and Crown* in the *Poultry*, *London*.

M.D.CC.XLV.

GAL. iii. 24, 25.

The Law was our Schoolmaſter to bring us unto CHRIST, *that we might be juſtified by Faith. But after that Faith is come, we are no longer under a Schoolmaſter.*

WHAT Comfortable News is this! Eſpecially to Souls who have been long exerciſed with the Severe Rigour and Diſcipline of the *Law*. Did *Iſrael* rejoice at their Deliverance out of the Land of *Egypt*, out of the Houſe of Bondage? How much more do poor Sinners rejoice, when they are delivered from Spiritual Captivity? Is not Spiritual Liberty infinitely Preferable to Temporal? If the SON of GOD *makes you Free, ye ſhall be Free indeed.* All who are under the *Law* are in Bondage. *But now we are delivered from the Law*, Rom. vii. 6. And this *Deliverance from the Law* is our Peculiar Freedom and Happineſs. O Sinners, do not your Hearts rejoice in hearing of this Glorious

Liberty? Indeed my Soul delights in thinking and ſpeaking of it.

How naturally are Men wedded to the Law! Tho' the Law condemns them, yet they are ſo Blind as to ſeek Life by it, and expect to be ſaved by their Obedience to it. All are born under the Covenant of Works, and they think to go to Heaven by keeping it, till the LORD JESUS ſhews them a more Excellent Way. Yea, we are All poſſeſs'd of ſo Legal a Spirit, and ſo deeply is the Old Covenant rooted in our Nature, that even in Chriſtians we may frequently diſcern ſome Relicts of it. Thoſe who have once taſted the Grace of CHRIST do again gender to Bondage, and look back to the Law; *becauſe they have caſt off their Firſt Faith* and *left their Firſt Love*, 1 Tim. v. 12. Rev. ii. 4. This we may obſerve in ourſelves; this we may obſerve in others; but of this we cannot have a more Signal Proof than in the Inſtance of the Churches of *Galatia* to whom this Epiſtle is directed.

The Apoſtle *Paul* preached the Goſpel from *Jeruſalem* to *Illyricum*, *Rom.* xv. 19. And if he was not the Firſt Miniſter that preached the Kingdom of

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God in the Region of *Galatia*, yet *he went over All the Country of Galatia and Phrygia in order, ſtrengthening All the Diſciples*, Acts xviii. 23. But by what the Apoſtle ſays in the Fourth Chapter of this Epiſtle, it ſeems as if he himſelf was the Firſt Preacher of Christ among the *Galatians*. *Through Infirmity of the Fleſh* (ſaith he) *I preached the Goſpel unto you at the firſt*. And as People generally like their Preachers beſt at firſt, ſo it was with the *Galatians*; they had a very high Eſteem and Veneration for the Apoſtle, *they received him as an Angel of* God, *even as* Christ Jesus. They lov'd him ſo heartily, *that if it had been poſſible, they would have plucked out their own Eyes, and have given them unto him*. The Apoſtle declares, *the Goſpel which was preached of me is not after Man; for I neither receiv'd it of Man, neither was I taught it, but by the Revelation of* Jesus Christ. This Goſpel they embraced, they *did run well*, they *begun in the Spirit*; and Jesus Christ *had been evidently ſet forth crucified among them*.

Now where God works, the Devil will work. Where the Lord Jesus ſows the Good Seed, there the Devil will

be ſure to ſow Tares. So it hath been, and ſo it will be in All Ages of the Church. Satan therefore ſeeing the Succeſs of the Goſpel in *Galatia*, and envying the Happineſs of the Souls who received the Truth as it is in JESUS, ſoon rais'd up ſome of his Emiſſaries to *trouble* the Diſciples, and to *pervert the Goſpel of* CHRIST. Judaizing Teachers came in like a Flood; they preached in *Galatia* the ſame Doctrine as at *Antioch*, *Except ye be circumciſed, and keep the Law of Moſes, ye cannot be ſaved*, Acts xv. 1, 5. Theſe Preachers had more Reaſon than Faith; they had more Philoſophy in their Heads than Chriſtianity in their Hearts; and ſo they added *Moſes* to CHRIST, corrupted the Doctrine of Juſtification, jumbled Law and Goſpel together, and confounded the Covenant of Works with the Covenant of Grace. Hence Great Confuſion follow'd in the Churches. The Souls of the Simple were ſubverted. Their Affection for the Apoſtle and his Doctrine was leſſen'd; they were ready to look upon him as their *Enemy*, *Gal.* iv. 16. They were again *entangled with the Yoke of Bondage*, Chap. v. 1. and removed to *another Goſ-*

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pel, Ch. i. 6. Hence the Apoſtle out of the Fulneſs of his Heart ſends them this Epiſtle, to rectify their Diſorders, to correct their Errors and to eſtabliſh them in the Faith. He writes with Great Zeal and Earneſtneſs againſt the Oppoſers, *tho' we or an Angel from Heaven preach any other Goſpel unto you, than that ye have receiv'd, let him be accurſed*, Ch. i. Ver. 8. and Ch. v. Ver. 12. *I would they were even cut off that trouble you.* He ſhews his Tender Care and Concern for the Souls who had been tainted with this Falſe Doctrine, Chap. iv. Ver. 19. *My Little Children, of whom I travail in Birth again until* CHRIST *be formed in you.* The Deſign of the Apoſtle through this whole Epiſtle is to ſhew Two Things; firſt, that we are *juſtified by Faith*; and ſecondly, that we are *no longer under the Law.* Both theſe are comprized in the Text; but I ſhall now ſpeak principally of the Latter, becauſe this ſeems to be the Main Drift and Scope of the Apoſtle in the Words before us. *Wherefore the Law was our Schoolmaſter, to bring us unto* CHRIST, *that we might be juſtified by Faith. But after that Faith is come, we are no longer under*

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a Schoolmaſter. In further diſcourſing from theſe Words I propoſe thro' Divine Aſſiſtance to ſhew

I. Wherein the *Law* reſembles a *Schoolmaſter*.

II. For what End it was our *Schoolmaſter*, viz. *to bring us unto* CHRIST. And

III. That we are *no longer under the Law*.

I. And Firſt, wherein does the *Law* reſemble a *Schoolmaſter*? This it doth in Several Particulars; but eſpecially in theſe that follow. Firſt, in Reſpect of its Purity and Perfection. *A Schoolmaſter* is perfectly vers'd in All thoſe Languages, Arts or Sciences, which he attempts to teach; otherwiſe he is not Fit for his Office. How can a Man undertake to teach Greek or Hebrew, unleſs he very well underſtands it himſelf? Or will any Perſon ever be able to teach Geometry, Aſtronomy or Mathematicks, unleſs he is himſelf Maſter of thoſe Sciences? Now the *Law* is a Perfect *Schoolmaſter*,

maſter, very well inſtructed in All the Will of God and throughly vers'd in All his Commandments. *The Law is Holy; and the Commandment Holy, and Juſt, and Good*——The Law *is Spiritual*, Rom. vii. 12, 14. The Law is a Perfect Copy of the Divine Will, and a Trancript of the Divine Holineſs. We honour the Law of God, and eſteem it very highly for its Author's Sake. The Law tells us truly what we ought to do, and it directs us in the Right Way to Eternal Life; *The Man that doeth theſe Things ſhall live in them*, Gal. iii. 12. If therefore we ſhould ſeem at any Time to ſpeak ſlightingly or diſparagingly of the Divine *Law*, we would not be underſtood as ſpeaking of the *Law* ſimply and abſolutely, but only relatively, i. e. with Regard to our Weakneſs and Inability to fulfill it, and the Impoſſibility of our obtaining Heaven by it. *The Law is Weak thro' the Fleſh*, Rom. viii. 3. We are *Carnal*, *Sold under Sin*, vii. 14. The *Law* is Holy, but we are Unholy; the *Law* is Perfect, but we are Full of Sin and Imperfection. The Fault is not in the *Law*, but in the Perſons who are under the *Law*. The *Law* is a Good

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Schoolmaſter; but the Children who are his Scholars are very Dull, Stupid and Diſobedient. All the Blame therefore lies not upon the *Schoolmaſter*, but upon the Scholars.

Secondly, A *Schoolmaſter* is one that hath the Care of Children, and of ſuch as are in their Minority. Accordingly the Word * the Apoſtle here uſes ſignifies a *Guide* or *Teacher of Children*. We do not ſend Perſons of Three or Fourſcore Years of Age to School; but Boys and Girls who are under Age are ſent thither for Education and Inſtruction. So All who are under the *Law* are in their Minority; they are *Weak in Faith*, they are *Carnal*, *even as Babes in* CHRIST; they are not come to Years of Maturity; nor are they *Perfect* Men of *Full Age*, 1 *Cor*. iii. 1. *Heb*. v. 13, 14. But if awakened Souls are in Great Diſtreſs, and we ſee plainly they are yet under the Law, ſhall we ſay they are not Children of GOD? Far be it. For how frequently do People who *have known* GOD, *or rather are known of* GOD, yet

* Παιδαγωγὸς.

like

like the *Galatians turn again to the Weak and Beggarly Elements, whereunto they desire again to be in Bondage*? But then, observe, such Persons are Minors in Christianity; they are *fallen from Grace* and are *again entangled with the Yoke of Bondage*. They are Children under the Pedagogy and Discipline of the *Law*. And *the Heir as long as he is a Child, differeth nothing from a Servant tho' he be* LORD *of All, but is under Tutors and Governors, until the Time appointed of the Father. Even so we, when we were Children, were in Bondage under the Elements of the World: But when the Fulness of Time was come,* GOD *sent forth his Son to redeem them that were under the Law*, Gal. iv. 1, 2, 3, 4, 5, 9.——v. 1, 4.

Thirdly, The *Law* is compared to a *Schoolmaster* for its Strictness and Severity. *Schoolmasters* set Boys their Lessons, and strictly charge and command them to get their whole Task; and do not allow them to miss any part of it. So the *Law* sets before us Two Tables of Commandments, and obliges us to keep them every one perfectly. *The Law* requires Perfect Obedience: It makes no Grains

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of Allowance for our Weakneſs or Infirmity, but requires us to keep every Jot and Tittle of its Precepts without Exception and without Reſerve. And as ſevere Schoolmaſters, if their Boys do but miſs one Word in their Leſſon, take them up and whip them immediately; ſo the *Law*, if Perſons *offend* tho' but *in one Point*, pronounces them *guilty of All*, Jam. iii. 2. and threatens them with Vengeance, Death and Condemnation. If we think Schoolmaſters very Rigid and Severe for laying a Few Stripes upon the Bodies of their Dull Scholars, how Severe muſt the *Law* be, who for any the leaſt Violation of its Commands ſends both Body and Soul to Hell? For ſo ſaith the Law, *Curſed is every one that continueth not in All Things which are written in the Book of the Law to do them*, Gal. iii. 10. What a Sharp *Schoolmaſter* then is the Law? Who would come under his Laſh? Or who that is under his Diſcipline, but would be glad to be deliver'd from it? And who that is once ſet free from the *Law* would ever deſire to go to School to ſuch a Severe Maſter again? I only appeal to you who are ſet at Liberty from this Pedagogue,

gogue, would you come under his Dominion again for a Thouſand Worlds? Are you not heartily glad you are out of the Reach of his Whip? Therefore keep clear of the Curſe and Condemnation of the *Law*. Ye are CHRIST's Freemen. Aſſert your Chriſtian Freedom with Faith and a Zeal according to Knowledge. Be of Good Courage. Do not return to the Burden and Slavery of the *Law* again. Think that you are *under the Law*, and you will be in Bondage in a Moment. But think of CHRIST, and you are ſet at Liberty, and walk in much Sweetneſs of Soul. As for you who are *under the Law*, I pity you in this Senſe, viz. with Reſpect to the Toil and Vexation you undergo; for you are faſt bound in Miſery and Irons: but then I rejoice in Hope of the End hereof; for I wiſh that Terrible *Schoolmaſter* the *Law* may take his Rod in his Hand and whip and ſcourge you, till he drives you out of his School to CHRIST, that you may take CHRIST for your Maſter and Saviour, and return to *Moſes* no more.

Fourthly. The *Law* reſembles a *Schoolmaſter* in this Reſpect. Schoolmaſters teach Boys the Elements or Firſt Princi-

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ples of Grammar, Rhetorick, Poetry, Oratory and Philology. Just so the Law taken at large, and consider'd as including All the Writings of the Old Testament plainly taught and made known to the Jews the First Principles of Christianity. In this Sense the Word *Law* is primarily understood in this Text; and this makes the Apostle say in the Foregoing Verse, *before Faith came, we were kept under the Law, shut up unto the Faith, which should afterwards be revealed*, Gal. iii. 23. That the Gospel was preached to the Jews the Apostle plainly shews in Heb. iv. 2. *Unto us was the Gospel preached, as well as unto them* —— which without doubt implies that the *Gospel was preached unto them.* This the Apostle expressly asserts again, Gal. iii. 8. *And the Scripture foreseeing that* God *would justify the Heathen thro' Faith, preached before the Gospel unto Abraham, saying, in Thee shall all Nations be blessed.* We find the Doctrine of Justification by Faith which is the Main Fundamental Article of Christianity deliver'd in Gen: xv. 6. *He* [Abraham] *believed in the* Lord; *and he counted it to him for Righteousness.* Isa. liii. 11. *by his Knowledge shall my*

Righteous

Righteous Servant justify many: for he shall bear their Iniquities. And Ch. xlv. Ver. 25. *In the* LORD *shall all the Seed of Israel be justified, and shall glory.* The *Prophets testified beforehand the Sufferings of* CHRIST *and the Glory that should follow,* 1 Pet. i. 11, 12. Hence our Saviour *beginning at Moses and all the Prophets, expounded to them in all the Scriptures the Things concerning himself — All Things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me,* Luk. xxiv. 27——44. *Moses, the Prophets, and the Psalms All* speak of CHRIST. As Schoolmasters teach their Scholars the Rudiments of Grammar or Science, so the *Law*, i. e. the Scriptures of the Old Testament instructed the Jews in the First *Principles of the Doctrine of* CHRIST, as the Apostle speaks *Heb.* vi. 1. Which naturally leads me to shew

II. For what End the *Law* was our *Schoolmaster*, viz. *to bring us unto* CHRIST, *that we might be justified by Faith.* As the Twilight is an Introduction to the Meridian Light, so the Law was an Introduction to the Gospel; *for the Law* was *the Introduction* or *bringing*

in * *of a better Hope.* The Jewiſh Diſpenſation introduced Chriſtianity, and then ceaſed. *John* the Baptiſt was the Forerunner of our Saviour; but when CHRIST came, *He muſt increaſe* (ſaith *John*) *but I muſt decreaſe*; intimating thereby the Declenſion and Abolition of the Jewiſh Religion and Hierarchy. *John truly baptized with Water, but ye ſhall be baptized with the* HOLY GHOST, Acts i. 5. xix. 4. *John* directed All his Diſciples to CHRIST, *Mat.* iii. 11. And And ſo Souls are commonly led from the Baptiſm of *John* unto the Baptiſm of JESUS. The Law is *a Schoolmaſter to bring us to* CHRIST. This may be applied either to the Ceremonial or to the Moral Law.

Firſt. The Ceremonial Law centred in CHRIST. It was fulfilled in Him and aboliſh'd by Him. This the Apoſtle *Paul* ſhews at large in his Epiſtle to the *Hebrews*. *The Law was a Shadow of Good Things to come, but the Body is of* CHRIST, Col. ii. 17. All the Rites and Ceremonies of the Moſaick Law pointed

* Ἐπεισαγωγὴ, *Heb.* vii. 19.

to

to CHRIST. The True Believers under the Old Teſtament plainly ſaw this, ſuch as *Simeon* and *Anna*, together with All who *looked for Redemption in Jeruſalem, waiting for the Conſolation of Iſrael*, Luke ii. 25——38. 'Tis True the Carnal Jews, like Formal Profeſſors of Religion in our Day, reſted in the Ceremony and took up with the Shadow inſtead of the Subſtance. For this the LORD juſtly rebukes them, Iſa. lxvi. 3. *He that killeth an Ox, is as if he ſlew a Man: he that ſacrificeth a Lamb, as if he cut off a Dog's Neck: he that offereth an Oblation as if he offered Swines Blood: he that burneth Incenſe, as if he bleſſed an Idol*—— All the Jewiſh Sacrifices were but Types or Figures of JESUS CHRIST, who appeared to put away Sin by the *Sacrifice* of himſelf, *Heb.* ix. 26. And *Eph.* v. 2. CHRIST hath *given himſelf for us, an Offering and a Sacrifice to* GOD——The Paſchal Lamb was a Type of CHRIST, who therefore is called *the Lamb of* GOD *that taketh away the Sin of the World*, Joh. i. 29. and 1 Cor. v. 7, CHRIST *our Paſſover is ſlain for us. Almoſt All Things are by the Law purged with Blood*——All Believers under the Goſ-

pel are purged by the Blood of CHRIST. *Without ſhedding of Blood is no Remiſſion*, Heb. ix. 22. and yet *'tis Impoſſible for the Blood of Bulls and of Goats to take away Sins*, x. 4. But *the Blood of* JESUS CHRIST *his* SON *cleanſeth us from All Sin*, 1 Joh. i. 7. Accordingly it is ſaid, *Not by the Blood of Goats and Calves, but by his own Blood he entered once into the Holy Place*, Heb. ix. 12. What a High Value is to be put upon the *Blood* of CHRIST! It is called the Blood *of* GOD, *his own Blood*, Acts xx. 28. Is the Blood of CHRIST the *Blood of* GOD? How then can we make too much of it? Is there any Danger of idolizing the Blood of CHRIST? Indeed you may as ſoon make an Idol of CHRIST as of his *Blood*. Do you allow the Divinity of CHRIST? Do you believe the Unity of his Perſon? Is CHRIST both GOD and MAN in one Perſon? How then can you ever enough extol the *Blood* of CHRIST, which in Reſpect of his Perſonality may be look'd upon (yea, and is look'd upon in the Text before cited) to be DIVINE? All who know the Influence of CHRIST's Blood upon their Hearts own the Divinity of it, acknowledge the Myſtery, and

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bow and worſhip the Perſon who ſhed it.

Further, what a Streſs do the Scriptures lay upon the Blood of CHRIST! How much do they aſcribe to it! All our Redemption from firſt to laſt is reſolv'd into it. We are ſaid to *have Redemption thro' his Blood*, Eph. i. 7. to be *waſhed in his Blood*, Rev. i. 5. to be *purchaſed by his Blood*, Acts xx. 28. to be *purged by his Blood*, Heb. ix. 14. We are *juſtified by his Blood*, Rom. v. 9. and *ſanctified by his Blood*, Heb. xiii. 12. CHRIST hath *made Peace through the Blood of his Croſs*, Col. i. 20. *We are made nigh by his Blood*, Eph. ii. 13. We were *redeemed by his Precious Blood*, 1 Pet. i. 18, 19. *For unto you which believe he is Precious*, ii. 7. Therefore do not *loath* the Blood of CHRIST; do not look upon it as *Light Bread*, as the *Iſraelites* did their Manna, *Num.* xxi. 5. Do not count the Blood of the Covenant an Unholy or *Common* * Thing. Look to the Blood of the Lamb, love his Blood. Worſhip *him whom* GOD *hath ſet forth to be a Propitiation thro' Faith in his*

* Κοινὸν, *Heb.* x. 29.

Blood,

Blood, Rom. iii. 25. Never be wearied of hearing of the Blood of CHRIST; never think you can hear too much of it; never think you can hear enough of it. O! 'tis *Precious Blood*, 1 Pet. i. 19. If any are otherwise minded, it is because they err, not knowing the Scriptures, nor experiencing the Power of CHRIST's Blood upon their own Hearts.

Secondly, The Moral *Law* is a *Schoolmaster to bring us unto* CHRIST. All our Morality will never merit Heaven. *Tho' thou wash thee with Nitre, and take thee much Sope, yet thine Iniquity is marked before me, saith the* LORD GOD. The Law convinces us of *Sin*, and *worketh Wrath*, Rom. iv. 15. vii. 7. When Sinners are first awakened, they frequently fly to the Law for Relief; but all in vain: for by the *Deeds of the Law shall no Flesh be justified in his Sight*, Rom. iii. 20. *If I wash myself with Snow Water, and make my Hands never so Clean; yet shalt thou plunge me in the Ditch, and mine own Cloaths shall abhor me*, Job. ix. 30, 31. The Law is a Means of shewing us the Disease, and forces us to look out for a Remedy; the Law shews us our Danger, and makes us look out for

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Deliverance. The Law itſelf indeed affords no Relief. The Sinner who ſees himſelf Loſt and Condemned by the Law is obliged to fly unto CHRIST for a Reprieve. Therefore is the Law ſaid to be our *Schoolmaſter to bring us unto* CHRIST. *To bring* is not in the Original, but is ſupplied by the Tranſlators: and beſides, 'tis too Soft an Expreſſion; for the *Law* does not barely *bring* or lead Sinners to CHRIST, but it compels and conſtrains and obliges them to fly unto the Saviour; it drives them to him; and they fly for their Lives, juſt as Murderers fly to a City of Refuge, while the Avenger of Blood is purſuing cloſe behind them. Chriſtians, have you not found it ſo? Have you not been terrified with the Thunderings and Lightenings of Divine Vengeance? Have you not made more haſte from *Sinai* than *Lot* did from *Sodom*? Have you not *eſcaped with the Skin of your Teeth*? Job. xix. 20. And as for you who ſtill ſeek Salvation by the Law, O that you ſaw your Danger! Flee from the Wrath to come. Lay hold on the Hope ſet before you in CHRIST JESUS. You may hold the Law as faſt as you pleaſe, and continue under

under it and contend for it as long as you will, yet you muſt come off from it at laſt, or elſe you will never be ſaved. There is no getting to Heaven by your Strickeſt Adherence to and Exacteſt Obſervance of the Precepts of the Law. The *Law came by Moſes, but Grace and Truth came by* JESUS CHRIST. *But if Righteouſneſs come by the Law, then is* CHRIST *Dead in vain*, Joh. i. 17. Gal. ii. 21. But methinks, my Dear Friends, you who are under the Servitude and Hard Labour of the Law ſhould rejoice to hear of Deliverance from it. How is it with your Souls? Do you not find the Law ſuch a Yoke of Bondage as neither we nor our Fathers were able to bear? I am ſure I found it ſo. I had been ſeeking Eternal Life by the Law for ſome Years; but I was always Miſerable and ſometimes at the Point of Deſpair. And when I firſt heard of Juſtification by Faith, I could ſcarce venture to believe the Report, leſt I ſhould be deceived; but I ſaid " 'tis a Comfortable Doc-" trine, if it be True." Indeed the *Law* was a Severe *Schoolmaſter* to me; he treated me with nothing but Terrours, Curſes and Condemnation. This made

made me willing to leave his School, his Lash, his Yoke, his hard Tasks. And when you, my Brethren, have suffer'd more from this infinitely Just and Vindictive Pedagogue, you will be more glad to leave him. The sooner you are Free from the Curse of the Law the better. Therefore throw off the Yoke and Burden of the Law at once; and take CHRIST's Yoke upon you: for his *Yoke is Easy and his Burden Light*. *Mat.* xi. 30.

But for what Intent doth the Law bring us to CHRIST? *That we might be justified by Faith.* To talk of Justification by Works is Death to a Soul that is convinced of Sin and sees the Purity of the Divine Law; but the Doctrine of Justification by Faith is Sweet and Comfortable to a Soul in this Condition. But some are offended: they think we make the Way to Heaven too Easy. Indeed the Grace of CHRIST makes Hard Things Easy. The *Highway of Holiness* is so Plain *that wayfaring Men, tho' Fools, shall not err therein*, Isa. xxxv. 8. Most Men are like the Young Man, *Matth.* xix. they are for doing some *Good* or Great *Thing* to inherit Eternal Life; and when we tell them to believe in CHRIST and be saved, they know not what to make of it; they begin

begin to reaſon about it, and ſo are Apt to conclude Salvation cannot be ſo Free for Sinners as we repreſent it. We may obſerve, the ſeeming Eaſineſs of a Thing is ſometimes an Objection againſt it, and makes People backward to comply. Thus when *Eliſha* the Prophet bid *Naaman waſh ſeven Times in Jordan, Naaman was wroth*, he expected ſome Great Ceremony to be performed; *I thought, he will ſurely come out to me, and ſtand and call on the Name of the* LORD *his* GOD, *and ſtrike his Hand over the Place, and recover the Leper. Are not Abanah and Pharpar Rivers of Damaſcus, better than all the Waters of Iſrael? So he turned and went away in a Rage*, 2 Kings, v. 11, 12, 13. He ſlighted the Prophet's Preſcription, as too Frivolous and Trifling: and 'twas with Great Difficulty his Servants prevailed with him to comply with the Prophet's Direction. Juſt ſo it is; when we ſay, believe, *waſh* in the Blood of CHRIST, *and be Clean*, People think it ſo Eaſy a Way of being ſaved, that they will not comply with it. Indeed the Way to Heaven is Difficult only to Unbelievers and Self-righteous Perſons. 'Tis the Eaſieſt Thing to be-

lieve,

when CHRIST gives us Power. As for those who object against this Way of Salvation, because it is so Easy; we may often observe How Hard it is to persuade such to believe in CHRIST. Use what Arguments we will, we can scarcely convince such Souls that CHRIST loves them. Those who believe are justified. The Doctrine of Justification by Faith I have enlarged upon in another Place, * and so I need not insist upon it here. I only observe that those who believe in CHRIST are Happy; they are *justified*; they are deliver'd from the Law, which was the Third Thing I propos'd to shew.

III. We are *no longer under the Law*. And if there was no other Text in the Bible to prove this, yet one would think the Apostle's Words in this Place might be sufficient to convince us of it. *After that Faith is come, we are no longer under a Schoolmaster*. What Words can be Plainer? Yet this is not the Only Place wherein the Apostle delivers this Doctrine: He makes mention of it in Several

* *Marrow of the Church*. Part I. Ch. II.

other of his Epiſtles, that he may more effectually remove All Queſtions and Scruples upon this Head, and ſettle Believers in the Full Perſuaſion and Aſſurance of the Truth and Certainty of it.

Thus 1 Tim. i. 8, 9, 10. *We know that the Law is Good, if a Man uſe it lawfully*——And that we may not be at a Loſs to know what it is to *uſe the Law lawfully*, he adds, *Knowing this, that the Law is not made for a Righteous Man.* Whom doth the Apoſtle here mean by *a Righteous Man*? Certainly by Nature *none are Righteous*; *no, not one*, Rom. iii. 10. And as for thoſe who truſt in their own Righteouſneſs, they are certainly under the *Law*, and under the Curſe. The *Righteous Man* therefore is he who renounces his own Righteouſneſs and truſts in CHRIST's, who believes in CHRIST, who hath Forgiveneſs of Sins in the Blood of CHRIST, and is juſtified by Faith in the Active Obedience of CHRIST. This is the *Righteous Man* for whom *the Law is not made. Wherefore then ſerveth the Law?* For whom was it made? *It was added becauſe of Tranſgreſſions, till the Seed ſhould come*, Gal. iii. 19. And it was made, as the Apoſtle

Apoſtle tells us, *for the Lawleſs and Diſobedient, for the Ungodly and for Sinners, for Unholy and Prophane, for Murderers of Fathers and Murderers of Mothers, for Manſlayers, for Whoremongers, for them that defile themſelves with Mankind, for Menſtealers, for Liars, for perjured Perſons, and if there be any other Thing that is contrary to Sound Doctrine.* What Clearer Proof can you deſire that the *Law* is not for Believers, but for Unbelievers, and for the Long Catalogue of Sinners which the Apoſtle here reckons up?

And we may obſerve, that the Apoſtle keeps cloſe to his Text; for he maintains the ſame Truth in his Epiſtle to the *Romans*, Ch. vii. Ver. 4. *Wherefore, my Brethren, ye are alſo become Dead to the Law by the Body of* CHRIST; *that ye ſhould be married to another, even to him that is raiſed from the Dead*, i.e. CHRIST. ——A Man that is *Dead* is Void of Life, Senſe and Motion; a Chriſtian who is *Dead to the Law* hath no Legal Life, no Legal Senſe, no Legal Motion in his Heart. A Man that is *Dead* hath loſt All Communication with this World; a Soul that is *Dead to the Law* hath loſt

All Communication with the Law: He hath no more to do with it than a *Dead* Man hath with the Things of this Life. This the Apoſtle aſſerts and this he illuſtrates by a very Beautiful Similitude, Ver. 1, 2, 3. Suppoſe a Woman marries a Huſband, and he dies, and ſhe then is married to a Second Huſband; what a Piece of Folly and Inconſiſtency would it be for ſuch a Woman to talk of being married to her Firſt, i. e. her *Dead* Huſband again? Now the Application of this is Eaſy; for who do you think this Firſt Husband is? It is the *Law*; this is our Firſt Husband, and to him we are all married by Nature; but when by Grace we believe in CHRIST, our Firſt Husband dies; we become *Dead* to the *Law*, and the *Law* is *Dead* to us; then we are *married to another*, i. e. to CHRIST; and to talk then of being married to the Law again would be juſt the ſame Contradiction, yea (I had almoſt ſaid) Impoſſibility, as it would be for a Woman whoſe Firſt Husband was *Dead*, and ſhe married to a Second, to talk of being married to her Firſt, i. e. her *Dead* Husband again.

And obſerve, what is the Conſequence of

of Souls being *Dead to the Law* and *married* to CHRIST, they *bring forth Fruit unto* GOD. And none *bring forth Fruit unto* GOD, till they are *married* to CHRIST; All the *Fruit* they bring forth before this Marriage is Spurious and Odious in the Sight of GOD. People commonly think, if they would *live to* GOD, they muſt be alive to the *Law*; but the Apoſtle's Experience was quite the Contrary; for he ſaith, *I thro' the Law am Dead to the Law, that I might live unto* GOD, *Gal.* ii. 19. Do you then deſire to know how to *live unto* GOD? Then become *Dead to the Law.* Indeed this is the only Way. When you are *Dead to the Law* and *Married* to CHRIST, then you *live unto* GOD, your Fruits and Good Works will be Acceptable to him. Do what you will or can, you will never *live unto* GOD, till you become *Dead to the Law.* There is no ſuch Thing. It is abſolutely Impoſſible.

In *Heb.* vii. 19. the Apoſtle tells us, *the Law made nothing perfect*, and ſo Ch. x. Ver. 1. By *Law* here the Apoſtle means *the Law of Moſes*, as he calls it, *Acts* xiii. 39. This *made nothing perfect*—— The Apoſtle doth not ſay, it

made no Person *perfect*, but it made *no Thing perfect*. For *the Law* does not *perfect* us in any one Thing; in any one Virtue, Grace or Fruit of the Spirit; *the Law* does not *perfect* us in Faith, in Hope, Love, *&c.* What Efforts or Attempts soever Persons under the *Law* may make, how far soever they may go in Outward Christianity, yet they *perfect nothing, they bring forth no Fruit to Perfection.* All our Perfection is in CHRIST, and we know of no other; and *the Law* is a *bringing* or *Introduction* to CHRIST, in whom we have a *better Hope* than ever *the Law* could give us; *by which Hope we draw nigh unto* GOD.

There are Two Covenants; the Covenant of Works and the Covenant of Grace: All Unbelievers are under the Former, and All Believers are under the Latter. Now 'tis Impossible for a Person to be under both these at the same Time. Do you then believe in CHRIST? If you do, you are no longer under the Covenant of Works, but under the Covenant of Grace. *For there is verily a Disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof*—— *For if the First Covenant had been Faultless, then should no Place*

have

have been sought for the Second. For finding Fault with them (not with the Covenant itself, but with the Persons who were under it) *he saith, behold, the Days come* (*saith the* LORD) *when I will make a New Covenant with the House of Israel and with the House of Judah — In that he saith, a New Covenant, he hath made the First old. Now that which decayeth and waxeth old, is ready to vanish away.* Therefore those who are in CHRIST are in the *New Covenant*; and to such the *Old Covenant* is *decayed* and *vanished away.* The LORD *taketh away the First* Covenant, *that he may establish the Second*; which indeed is *established* in every Believer's Heart, *Heb.* vii. 18.—— viii. 7, 8, 13.——x. 9.

Gal. v. 3. *I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law——if ye be circumcised,* CHRIST *shall profit you nothing.* Ver. 2. CHRIST *is become of no Effect to you——ye are fallen from Grace,* Ver. 4. You see here the Danger of turning back to the *Law* again. Such Persons *are fallen from Grace*; they make the Cross of CHRIST of *no Effect*, and lay themselves under an Absolute Obligation of keeping the

the *whole Law*. So then can you bear thus to *frustrate the Grace of* God? Are you willing to take such a Burden upon you? Yet if you seek to be *justified by the Law*, or if after Justification you revolt to the *Law* again, and seek Salvation by it, you renounce Christ, and lay yourself under a Necessity of fulfilling *the whole Law*.

Further. The Martyr *Stephen* charges the *Jews* with not keeping the Law, *Acts* vii. 53. *Who have received the Law by the Disposition of Angels, and have not kept it*. And our Saviour brings the same Charge against them, *Joh*. vii. 19. And indeed who is there that doth keep *the Law*? Therefore All Mankind are accurs'd and condemn'd by *the Law*. What shall we say then? If Persons are *under the Law*, and yet do not keep *the Law*, what is the Consequence? The Apostle answers the Question by letting us know, that *as many as are of the Works of the Law are under the Curse: for it is written, Cursed is every one*, &c. Gal. iii. 10. A broken *Law* and a *Curse* are Inseparable. How then shall we escape? Christ *hath redeem'd us from the Curse of the Law, being made a Curse*

for

for us: for it is written, Curſed is every one that hangeth on a Tree, Ver. 13. But altho' the Children of God are *redeemed from the Curſe of the Law*, are they *delivered* from the *Law*? The Apoſtle reſolves this Queſtion plainly and ſimply, Rom. vii. 6. *Now we are deliver'd from the Law*——He does not ſay, we are *delivered from the Curſe of the Law*; for that he aſſerts in the Text before mentioned: but he ſaith *we are delivered from the Law* to acquaint us that we are *delivered* from the *Law* itſelf; for if the Children were free from the *Curſe*, yet if they were not delivered from the *Law* itſelf, they would always be in Bondage. Beſides, does not Perſons eſcaping the *Curſe* plainly ſhew that they are no longer under the *Law*? To talk of being under the *Law* and breaking it and yet eſcaping the *Curſe* of it, is the Greateſt Inconſiſtency that can be. Therefore let us ſtick Cloſe to the Apoſtle's Words, *But now we are delivered from the Dead* or *Dying Law* * *in which we were en-*

* So Ἀπὸ τοῦ νόμου ἀποθανόντος plainly ſignifies. And this Tranſlation is Agreeable to Ver. 4. For whether we are ſaid to be *Dead to the Law* or *the Law Dead to us*, the Meaning is ſtill the ſame.

tangled,

tangled, that we ſhould ſerve in Newneſs of Spirit, and not in the Oldneſs of the Letter.

It is Evident therefore that Believers are *delivered from the Law*; they are no longer under it; they are redeemed from the Curſe of it; they eſcape the Penalty of it. They have no more to do with the Covenant of Works than if no ſuch Covenant ſubſiſted. Happy are your Souls, my dear Brethren, who taſte of this Sweet Liberty. Rejoice in it; ſtand faſt in it. *If ye be dead with* CHRIST *from the Rudiments of the World; why as tho' living in the World, are ye ſubject to Ordinances?* Col. ii. 20.

But will not this Doctrine lead People into Sin and Licentiouſneſs? *Shall we continue in Sin that Grace may abound?* GOD *forbid. How ſhall we that are Dead to Sin, live any longer therein?— For he that is Dead, is freed from Sin— Likewiſe reckon ye alſo yourſelves to be Dead indeed unto Sin, but alive unto* GOD *thro'* JESUS CHRIST *our* LORD— *Let not Sin therefore reign in your Mortal Body that you ſhould obey it in the Luſts thereof— For Sin ſhall not have Dominion over you: for ye are not under the*

the Law, but under Grace. What then? Shall we sin because we are not under the Law, but under Grace? God *forbid*, Rom. vi. 1, 2, 7, 12, 14, 15. Every Evangelical Doctrine is Liable to Abuse. Thus what Doctrine was ever more abused than that of Free Justification? For which Reason the Apostle *James* writes against the Abusers of it with Great Justice and Severity. So if Carnal People abuse the Doctrine of Christian Liberty and Freedom from the *Law*, and turn the Free Grace of Christ into Lasciviousness, their Blood is upon their own Heads. The Doctrine is not to be condemned upon this Account. You see plainly from the Testimony of an Apostle that the Doctrine consider'd in itself hath no Tendency to lead Men into Corruption of Life or Manners. What do you desire more?

Some indeed think that St. *Paul* was under the Law, because he saith, *being not without Law to* God, *but under the Law to* Christ----1 Cor. ix. 21. But I have shew'd in another Place * that the Greek Word which the Apostle here uses properly signifies *in a Law*. And observe, he does not say *in a Law to Moses*, but *in a Law to* Christ; which plainly shews that he here means the same *Law* that he calls *the Law of Faith*, Rom. iii. 27. *the Law of the Spirit of Life in* Christ Jesus, Ch. viii. Ver. 2. and *the Law of Love*, Ch. xiii. Ver. 10. This St. *James* calls *the Perfect Law of Liberty*, Jam. i. 25. This *Law* I wish from the Bottom of my Heart All who call themselves Christians were well established in. As for you, my very Dear Friends and beloved in the Lord, who are in this *Perfect Law of Liberty*, remember, *ye have been called unto Liberty; only use not Liberty for an Occasion to the Flesh, but by Love serve one another----For so is the Will of* God, *that with well-doing ye may put to Silence the Ignorance of Foolish Men: As Free, and not using your Liberty for a Cloak of Maliciousness, but as the Servants of* God, Gal. v. 13. 1 *Pet.* ii. 15, 16.

But if Believers are delivered from the Law, what

* *Marrow of the Church*, Part II. Chap. I. p. 48.

Rule

Rule have they to walk by? CHRIST *hath once suffered, leaving us an* EXAMPLE, *that ye should follow his Steps: Who did no Sin, neither was Guile found in his Mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself unto Him that judgeth righteously---- Consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds----- He went about doing Good.* Our Saviour does not send us unto *Moses* to be taught; but (says He) *Learn of ME, for I am Meek and Lowly in Heart-----* Never therefore think of *learning* any thing of *Moses*; but think of CHRIST, *learn of Him*, follow his EXAMPLE; and you will never do amiss. CHRIST is our *Rule*; and where can you find a better? *As many as walk according to this Rule, Peace be on them, and Mercy, and upon the Israel of* GOD--- *He that saith he abideth in Him, ought himself also to walk, as He walked.* 1 *Pet.* ii. 21, 22, 23. *Heb.* xii. 3. *Acts* x. 38. *Matth.* xi. 29. *Gal.* vi. 16. 1 *Joh.* ii. 6.

Thus, my beloved Brethren, I have endeavour'd to set this Truth before you in the Plainest Manner. I have laboured to remove those Prejudices and Hindrances that lay in the Way. And what Objections yet remain upon your Minds I pray the LORD JESUS to take away; and I doubt not but he will. I only speak for the Good of your Precious and Immortal Souls. *We then as Workers together with him, beseech you also, that ye receive not the Grace of* GOD *in vain.* My Heart's Desire and Prayer to GOD for All of you is, that ye may be *delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of* GOD. Then the Service of our Saviour will be Perfect Freedom to your Souls. *Jerusalem which is above, is Free, which is the Mother of us all----We, Brethren, as Isaac was, are the Children of Promise. But as then he that was born after the Flesh persecuted him that was born after the Spirit, even so it is now----- So then, Brethren, we are not Children of the Bond Woman, but of the Free,* Gal. iv. 26.

F I N I S.